

THE
LIFE and DEATH
OF
Mr. Ignatius Jurdain,
ONE OF THE
Aldermen of the *City of Exeter*;

Who departed this Life

July 15th. 1640.

Pfal. 37. 37. Mark the perfect man, and behold the upright; for the end of that man is peace.

Pfal. 112. 9. He hath dispersed, he hath given to the poor, his righteousness endureth for ever.

1 Cor. 15. 55. O death where is thy sting? O grave where is thy victory?



Drawn up and published by *Ferd. Nicolls*, Minister of the Gospel at *Mary Arches, Exon.*

LONDON,

Printed for *Tho. Newberry*, and are to be sold at his Shop at the three *Golden Lions* on Corn-hill by the Royal Exchange. 1654.

THE

LIFE and DEATH

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TO
The READER.

Good Reader,

THIS is a truth which alwaies God hath made good in his providence, *that the memorial of the just shall be blessed;* therefore since the Canon and rule of faith, or those Authentick records which we call *The Scriptures*, have been closed up: The Lord hath stirred up in every age some that could *handle the pen of the writer*, to continue the memory of his eminent and faithful servants to posterity with praise and honour. It would be vain in a case so known, to tell you particularly what hath been done in this kind, by *Dorotheus, Sophronius, Ferome, Gennadius, Epiphanius, &c.* and by modern Writers without number; the Ancient Church had her *Diptychs* or publick Tables, wherein the names of persons most noted for piety were recorded; and though the modern *Canonization* used among the *Romanists*.

a

* *Hominum
monstra
ben quam
multi inter ho-
mines scripti
sunt in Sancto-
rum alioqui in
arcano dei con-
silio descripti
sunt in reproba-
rum nigro:
quam multi
sunt ac quorum
imagines ardent
cecis, qui ipsi
ardent in
flamma!*
Molinæ Hy-
peraspistes,
pag. 48.

* *Pascitur in
privis livor,
post fata
quiescit.*

manifests be ridiculous, and some *Sainted* that were
* scarce *men*, and their *legends* bundles of lyes the very
stain and infamy of Christianity; yet there is no reason
that the true Saints, *Gods Worthies*, should be defrauded
of their publick honour, and buried in obscurity and
silence without any Monument of their worth, and reli-
gious eminency: especially when we do consider how
much *Gods glory* is concerned in the credit of his servants,
as also the *profits* of others; partly that they may be ac-
quainted with the ancient wayes of the Spirit, and those
Good old pashes wherein the Children of God walked and
enjoyed communion with him: partly that they may be
provoked by their examples to follow them in *faith* and
patience, and *heavenliness* and *strictness* of conversation;
we see many times that *examples* work more then *pre-
cepts*, not onely as they *convince*, but as they do *encou-
rage*: they convince more, because they are *real*, we look
upon *precepts* as *words* spoken of course, wherein Reli-
gion may be counterfeited at a cheaper rate; therefore
Noah, though a *Preacher of righteousness*, is said to con-
vince the world by *preparing An Ark*, Heb. 11. 8. and
they encourage, because in them we see, that the exercise
of *godliness*, though *difficult*, yet is *possible*, when men that
are *subject to like passions*, and have the same interests and
Concernments of flesh and blood that we have, can be
thus *mortified*, *self-denying*, *heavenly*, *holy*: now *examples*
have this force, not onely when the Saints are *alive*, and
liable to present notice and observation, but *after their
death*, when transmitted to posterity by faithful records;
yea then many times they work more, their infirmities
being buried with them, and their lives do then rather
instruct then *Exasperate*, * living Saints standing in the
way of interests are more hated, and looked upon with
prejudice

To the Reader.

prejudice, but usually there is a greater esteem of the dead; how often do Gods Children live *envied*, and die *Sainted*!

All this is prefaced (*Reader*) to induce thee to a more serious consideration of the present memorials of that holy man, Mr. *Ignatius Furdain*, in some sense, *the Wonder and Phoenix of his Age and place of abode*; concerning whose *piety* and frequent communion with God, his *constant beavertinesse*, his *charity in giving, lending, and entertaining*, his *doing justice with impartiality and diligence*, thou wilt have a more particular account in the ensuing story; only give me leave from my self to suggest a few passages and observations: 1. That for his temper he was a man of a *raised Zeal and Heroical spirit*, one of those *rare examples* which the Lord giveth the World now and then, and therefore his actions are not to be measured by an ordinary standard. 2. Seldom or never did any come into his company, but he would discourse with them about holy things, asking the younger *how they hoped to be saved*? the more grown if they professed Religion, *whether they had any assurance*? which if they denied, he would tell them that *he was even ashamed of them*; in good earnest (saith he) *I would study the promises, and go into my closet and lock the door, and there plead them to God, and say, that I wou'd not go forth till he gave me some sence of his love.* 3. His entertainment at his Table was *free and sufficient*, but *frugal and sober*, if his Wife at any time excused the slenderesse of it, he would say, * *Brown* • *Humilis cibus bread and Kennel water is good fare with the Gospel.* I have often heard him say so, there is somewhat a like saying of Mr. *Greenham's*, and possibly Mr. *Furdain* might borrow it thence, it suiting so well with the temper of his spirit. 4. A *formal man* had once preached a Sermon

• *Humilis cibus
& tenuis potus
sunt dicta
Christianorum,
Hieron.*

at the Cathedral about *heaven*, the discourse was for the most part *frishy*, and beneath the dignity and worth of such an argument, Mr. *Furdaïn* was present as well as my self, after Sermon I went to his house, (being to receive a Letter from him for *Oxford*) after many good instructions he asked me, *if I had been at the Sermon that morning?* I told him, yea; and *did you* (saith he) *hear those wonderful things which God hath provided for them that love him?* and so readily picked out all those passages which were any way subservient to use and profit; 'twas wonderful to me, to see how an holy heart can draw comfort out of any thing: the Sermon as Mr. *Furdaïn* repeated it to me, was another kind of Sermon, and seemed to be very savoury and spiritual: I remember with what warmth and vigour he spake of it, even to this day, and hope that I never shall forget it. 5. This is not to be forgotten, his sending a Letter to the *late King*, and expostulating with him about his setting forth the Book concerning sports and recreations on the Lords day, which was inclosed in another to the Bishop of *Exeter*, to desire him to convey it: and notice being given to the Bishop that Copies of it were divulged (possibly by the transcriber) he thought he could not conceal it with safety, and therefore carried it to the King, who when he had read it, in a great Anger said *he would hang him*; But the Bishop (a pious man) fell upon his knees, and besought his Majesties pardon, alledging, *That God had not a better servant, nor his Majestie a better Subject in the whole Land*: When the Bishop returned from his moneth of attendance, Mr. *Furdaïn* went to visit him, and after civilities past, the Bishop said, *Ah Mr. Furdaïn would you put me upon so hot a service? you know there are many eyes upon me*: (meaning the Archbishops faction, who suspected

suspected him as a favourer of Puritans) *Yea my Lord* (replied M. Furdain) *there are eyes upon you, the eyes of God and his holy Angels to see how you discharge your Office and Dnty as the Kings Chaplain and a Bishop of the Chmch.* 6. Now and then, when he had leifure, he would often go to his neighbours shops, and admonish them to take heed that the cares of the World did not deaden their spirits to heavenly things, telling them, *If they had many thousands it would not still the cry of conscience, purchase the leifst favour from God, nor so much as ease the pain of the teeth, or keep off one fit of an ague, yea if mony were thrown to the dogs they would not so much as smell at it.* 7. He would often perswade his fellow-Magistrates to a liberal provision for the poor: and when they would ask him *where they should have money?* he would Answer, *God will provide, rather then the poor shall want let us sell our Gownes.* 8. When he distributed money to the poor with his own hands in a time of great infection, and so some asked him if he were not afraid of the plague, *What* (saith he) *afraid of Gods visitation! let us fear rather the plague sore of our own heart.* 9. In his troubles in the Star-Chamber, when one told him, he was sorry the Lord-Keeper was against him, he Answered, *I have a greater Lord-Keeper then him, the Lord is my keeper, I shall not be afraid.* 10. 'Tis not amisse to observe what others thought and said of him; I remember a godly man observes of him, *that in every businesse* (though in some he adventured far) *the Lord carried him storough with reputation,* and so compares him with another of great parts, who though godly was alwaies foiled in every undertaking: Drunkards and frequenters of the Ale-house were afraid of him, he was their *usual bugbear*; their *Memento* in the middle of their excesse was, *It is time to be gone, Mr. Furdain will come by and by:* the ordinary

ordinary sort of men were convinced of his integrity: I have over-heard men carnal and vitious at a time of election of Burgesses for the Parliament, speaking to one another, *if you choose any choose Furdain, he will be right for the Common-Wealth, and do the City service*: he was twice chosen Burgess for the Parliament, and twice Major of the City, and once Deputy Major in a time of great infection and pestilence: The reverend Minister that preached his Funeral Sermon (from whom you have the discourse of his life) said, *Look upon his Will, and you will think him the richest man in this City*; though many exceeded him in estate, but few or none in making provision for the poor; delinquents seldome went from him without conviction: A Noblemans servant that had scorned him being brought before him, and convicted of having sworn rashly three times, Mr. *Furdain* demanded his Fine, and shewed him the hainousnesse of the sin, with which the man was calmed, and though he came from his Companions braving, yet he returned with the acknowledgment that he was a *faithfull Justicer*, and when they asked him what *Furdain* did to him, he Answered, *he gave me good Law, and fair words*.

Good Reader, by this taste thou mayest judge of the Man, thou wilt be better acquainted with him, when thou hast read over the ensuing Collection of the passages of his life, drawn up by an able and faithful hand, who hath been carefull that nothing should be inserted of which he had not sufficient evidence, and that many things might be omitted which could not be divulged without reflection on particular persons; whatever is lacking of consequence may be supplied in another Edition.

Thus

To the Reader.

Thus much I thought good to signifie to thee, desiring the Lord to help us more and more to be followers of them *who through faith and patience have inherited the promises.*

Thine in the service of the Gospel,

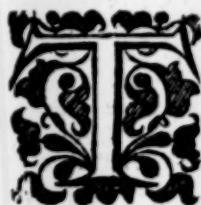
Thomas Manton.

Errata to be corrected.

PAge 1. line the last, for [Or] read [and] p. 3. l. 11. I intend [not] to be inserted, l. 22. Gen. 9. 5. figure 9. to be blotted out. line 30 Religious prefixe (a) ret. line 31 for [that] read [if] page 4. line 1. for [which] read [with] line 7. for [if he] insert [as] line 16. Rom. 7. the next figure to be blotted out. page 5. l. 18. He had taken, dele [taken] pag. 6. Marg. *ἑκούσιον* r. *ἄπορον*. p. 8. l. 17. for [free] r. [frequent] p. 9. l. penult. marg. *Ἀκούσας* r. *Ἐκούσας*. p. 13. l. 20. for [fully] read [wholly] page 14. l. 10. for [Duy] r. [duty] p. 18. line 30 was chosen, r. twice chosen. p. 19. line 11 dele [and reproved by his holy and gracious conversation,] it being twice printed, line 18. Marg. *Act. 5. 4.* read 41.



The Life and Death of M^r. *Ignatius*
Furdain one of the Aldermen of the City
 of Exeter, who died July 15th Anno Domini
 1640.



He memory of the just is blessed, saith wise So-
 lomon Prov. 10. (a) he leaves a sweet me- (a) Prov. 10.
 morial behind him, though, whilst he 7.
 lived, he was vilified and defamed, and
 loaden with reproaches, yet when he is
 departed this life, his name is as a sweet
 and precious Oyntment, even unto those
 that formerly could take up his name as

a Proverbe of reproach, but especially to those that honour-
 ed him in life and death.

This *Eminent Saint*, this *holy and just Man* is a Real proof of His memorial
 that doctrinal Assertion of Solomon; his memorial is blessed, is blessed.
 and they that in his life time undervalued him, do now (or seem
 at least to) make an Honourable mention of him; but he
 now lives with much honour in the hearts of those that saw
 and acknowledged that true worth which was in him, when he
 was despised by the men of the World; but there may a genera-
 tion arise which knew him not, and that which hath been received
 by tradition may be forgotten. That therefore his name may
 live, when others, that malign'd him, dye, or their names rot,
 and

and that he may be a pattern of Piety and Charity to succeeding generations, it hath been thought fit to commit to writing, and to publish to the world those singular graces, and memorable acts that did shine forth in him both living and dying; And it is not unworthy our observation, that God stirred up the spirits of divers wellaffected Christians about one and the same time, to desire the publishing of the Life of this renowned *Worthy of the Lord*, whom some may *Envy*, and others *Emulate*, but few are found that in all things do or can imitate.

The place of
his Birth.

b Psal. 87 5.
As it was an
honour to be
born in *Zion*,
so it was an
honour to
Lyme that he
was born
there.
c Math. 13 45.
d Hab. 2. 6.

His Conver-
sion in his
younger years.
e Prov. 22. 6.
*Quo semel est
imbuta viciis
Morat*
*Quintil: Fa-
stus: Orat. l. 3.*
2. 1.
His Private
Life,

Ignatius Jurdain was born at *Lyme-Regis* in the County of *Dorset*, (that little Town so famous for the long Siege by the Kings forces, and for repelling the most furious assaults of those that beleaguered it,) and it may add to the fame of it, that *this man was born in her*; b He was sent by his Friends to *Exeter* when he was young, where he was to be brought up in the profession of a Merchant; and being sent to the *Ile of Garnsey* about the age of fifteen years, God, who by his providence brought him to that Place, did by his Grace effectually call and Convert him; So that for after time he resolved to be like that *Wise Merchant in the Gospel*, c to part with all for that *Pearl of great Price*, when many others did make it their great work and their highest design, to get the pelfe of the World, and to load themselves with thick clay d. And in testimony of his thankfulness to God, he left by Will a considerable Legacy to the Poor of *Lyme*, where he was born, and to the Poor of *Garnsey* where he was New-born.

God seasoning his heart with Grace in his younger years, the General course of his life did for the future relish of it, as *wise Solomon hath observed* (e) *Prov. 22.* in the general, and in him we have a particular and approved instance. As he was trained up in Religion from his youth, so he continued, not only in the form and profession, but in the Life and power of it, untill his old age, and death.

What was more specially worthy observation in his private course, before the time of shewing himself in his publick Office of Magistracy, I cannot give any certain account, it being so long since; and there being but few living, that either did observe his holy conversation, or that are able and wil-
ling

ling to give deserved testimony to it ; Few things are recorded of John Baptist untill the day of his shewing unto Israel, viz. in his publick Ministry, Luke. 1. (f) And but little of our (f) Luke 1. blessed Saviour himself untill the time of his publick ministry. ^{80.} And therefore it is the more excusable, if the former part of his life be passed over, and we come to the time when he was Magistrate, and the chiefest Magistrate, the Major of the City; I know not whether the City did more honour him in chusing him to be Major, or he the City in his zealous and faithful discharge of his office and publick trust.

But I intend to limit my relation to his Acts and doings as a Magistrate (yet therein he was most exemplary to all that succeeded in that place of dignity, or the like in any other City or Corporation) but shall declare that which hath been partly observed and testified by men of known Fidelity * and Integrity, and partly noted by mine own experience and observation ; which that I may the more distinctly record, I shall refer all to three heads, his *Piety, Justice and Charity*, shewing how he honoured God therein ; and then how God honoured & preserved him, when he was about his work.

1. To begin with his *Piety*, wherein he was most eminent; there have been few men observed *to walk so with God as Enoch*. Gen. 9. 5. and *before him*, as it was enjoined to Abraham, Gen 17. and to hold so *constant and close communion* with him as he did. It was his constant practise, for many years together, even to his old age, to arise betwixt two and three of the clock in the morning, and that in the coldest season of the year, and then to meditate and pray in secret until sixe a clock, the appointed time of the morning Sacrifice in the family; when he was called from secret devotions to the exercise of religious family-duties (rare and unparallel example of all that I have known or heard of;) And that at any time he had overslept himself (as he accounted) and did not rise untill four a clock, he would much bemoane himself for that he had lost so much time of sweet and comfortable communion with God. And had he not experimentally found much sweetness in this his spiritual converse with God as David did, (b) Psal. 104. he could not have continued so constant therein; And he thus awaking with God and renewing his acquaintance

His Publike life in his Magistracy.

* Testes fide digni.

1. His Piety. (g) Gen. 5. 22. Chap. 17. 1.

(b) Psal. 104. 34.

with him from day to day, no marvaile that he did walke with him all the day long.

His Sincerity.

(i) Eph. 5. 16.

² Alex. Cui.

See Dr. Preb. Sermon on

that Text.

(k) 2 Cor. 2.

17.

(l) Job 27. 5.

(m) Rom. 7.

25.

His sincerity

questioned.

(n) Gen. 30.

33.

His Conscience in the

exercises of

Religion.

(o) Mar. 12.

34, 35.

His care was to walk very exactly and sincerely according to the Apostles direction (i) Eph. 5. but though he studied to approve himself to God, and to walk as in the sight of God (k) 2. Cor 2. yet he could not escape the malicious censures of men, if he did all in Hypocrisie; he knew that he had the imputations of dissembling and hypocrisy cast upon him (by men void of charity and sincerity) but the testimony of his own conscience did more comfort him, then the uncharitable censures of men deject him, and he had wont, upon that occasion, to take up the words of Job Chap 27. (l) *Till I die I will not remove mine integrity from me*; and many have often heard him to professe, that he would not willingly sin to get a world, though the evil which he (m) would not do that he did, (as it is incident to the belt of men Rom. 7. 1. and he did bewail it with griefe of heart. The sincerity both of his intentions and actions have been questioned, and some have not been ashamed to say, that under colour of doing justice and providing for the poore, he robbed the poore, and helped to keep his own house with that mony, which was due to the poore. But for that falshood which was charged upon him, there's none could ever better clear him from it then himself, not only his conscience witnessing for him before God, but his books (wherein he kept an exact record of the mony which he received for swearing and drunkenness according to the penaltie of the law) and the Officers that distributed the mony testifying his uprightness before men; so that he might truly say with Jacob, Gen. 30. (n) *My righteousness shall answer for me*, and so it did herein both before God and men.

He was a man that made Conscience of all exercises of Religion both in private and publick, his frequent discourses of heaven and the way thereunto, and assurance of interest therein, did declare, that his heart and conversation were much in heaven. Matt. 12. (o) And he had wont to take occasion to confer of spiritual and heavenly things with all sorts of men that he did converse with; One should seldom hear him speak but of heaven and heavenly things, his heart was so full of heaven, that he could not but utter and breath it forth in his discourses with

men

men, and especially with those whose hearts and faces were towards heaven, when he was at Table receiving his daily food, he did usually *minister occasion of holy discourse*, &c. divert vain and unprofitable talke, to edifying speeches that might *minister grace to the heavens* Eph. 4. (p) and to take occasion from *earthly things to speake of heavenly*, as from the *sweetnesse of the Creatures to speake of the infinite sweetnesse which is in God*, from *feasting on earth to the sitting down with Abraham* (q) (q) Mar. 8. 11. *Isaac and Jacob in the Kingdom of heaven*, and feasting with God and his blessed Saints there, and when the Table-cloth was taken away, he would often say [*In heaven there's no taking away, here we are soon satisfied and cloyed, but there will be such a feast that we shall be continually delighting our souls in it, without any cloying*]. And his manner was to close his meales with the singing of some short Psalm.

He delighted much in reading *good and holy books*, but especially the *Book of books the holy Scriptures*, wherein he most delighted, he had taken therein the property of a *godly person* (r) (r) Psal. 1. 2. Pl. 1. and Psal. 119. *The word of God was his meditation all the day long*; yea day and night, he did not onely read the scripture more then twenty times over, but he read it with *special observation* (as appeareth by the * *alterisks and markes in his Bible*) and application to himself. The like course he took in reading over that *useful book of Mr. Rogers his seven Treatises*, and other practical bookes wherein he was very conversant; and his collections out of severall Authors do abundantly testifie; And he took so much delight in reading that *voluminous and excellent book of the Acts and monumerts of the Church, set forth by Mr. Foxe, commonly called the book of Martyrs*, that upon occasion, he told a Friend, that he had read it seven-times over.

His *zeal for God and his glory*, and against Idolatry, Prophanenesse and other evils, whereby God was most highly dishonoured, was most eminent and remarkable. He was a man of an *Antilodisean temper*; he had well Learned the Apostles direction. (s) Rom. 12. *To be fervent in Spirit, serving the Lord, and not the time*. He was not like another (t) Ignatius that

ειρ, πολυμαρτυρ, as in some Copies. (1) Ignatius Ioida the founder of the Order of the Jesuites. Camerar. Hist. Obs. l. 4. c. 9.

u Euseb: Hist.
Ecc. l. 5. c.
30.
H. ft. Magdeb.
Cent. 2. c. 10.
Fox's Acts &
Monuments
in the 3. of
the Ten Perse-
cutions.
He was a strict
observer of the
Sabbath.

w Rom. 10. 15.
x Deut. 33. 3.
Act. 22. 3.
Chap. 21. 16.
Senſco ſemper
aliquid addi-
ſcens.

y Μὴ ἀπαύετε
ἑαυτοὺς ἵνα
ἀκούωσιν δὲ
πνεύματος,
Ignat. Epist. ad
Rom.
His exciting of
others to good

was a man of fire, that was set on fire of hell to promote the cause of the Prince of darknesse; but he had an holy fire kindled in his heart from heaven, whereby he did burn with zeal for the advancing of Gods glory, and an holy indignation against sin and error; he would (if it had been possible) have burned up all the drosse and filth, that did corrupt the truth of God, and was contrary to the way of holinesse. And therein he was very like unto (u) *Ignatius the Martyr.*

He was a very strict and conscientious observer of the Christian Sabbath, the Lords day; He did then rise very early as on other dayes (if not earlier) and did stir up those of his family to an early rising on that day, saying *This is Gods day, and as we do expect that our servants should rise early to go about our work on our dayes, so God expects our early rising on his day, to go about his work and service*] And he did then very carefully attend upon the Lords holy Ordinances; the feet of them that dispenced the Gospel were very beautifull in his eyes. (w) Rom. 10. more beautifull then their faces to many others; he was one of those Saints that sat down at Gods feet to receive his Word (x) Deut. 33. as Disciples at the feet of their teacher Act. 22. and he was very desirous and willing to learn of any that came with the Lords message unto him; he was a *Mnason*, an old Disciple Act. 21. A Disciple when he was old; *is never entred into his heart to cast off Ordinances*, no not when he had attained an high degree of Perfection; He was a constant water of Sermons, even when he was old, not for his own benefit alone, but for the good of his family, to whom he did constantly repeat the Sermons. And if he found himself overtaken with drowinesse in hearing the Word (an infirmity incident to age,) his manner was to stand up, and to rowse up himself that he might hear the more attentively; He knew that Religion consisted not in hearing and repetitions and Profession, but in practise, and therefore his care was to digest his hearing and knowledge into an holy conversation. (y)

And being desirous not to go to heaven alone, but to draw others with him, his usual course was, when he went with his family, to attend upon the Lords holy Ordinances, to give an exhortation to his children and servants: [that they should consider

sider into whose presence they were going, and whom they were to hear, even that great God, to whom they were to give an account of every word which they did hear, and be careful to lay it up, for their practise; and not say, my Father or my Master would not afford me the time, for if they did, he would protest against them in the day of Judgment;] And as he was going to the Congregation on the Week dayes, he would often find some of the Country people come to the Market early in the morning, and he would ask them where they did live, and they answering five, or sixe, or more miles off, he thereupon did take occasion to shew them, how vain a thing it was to pursue the World, and to neglect the care of their precious soules, and ask them [how they could rise so early to get the world, and not rise as early to get interest in Jesus Christ, and to attain the favour of God, and assurance of eternal happinesse;] And then he would look back upon his family and say, [here you see these people can rise betimes to get a little part of the world, and you will hardly arise early to get the assurance of the favour of God, which is far better then the whole world.

After his return from Sermons, he would be speaking to those that went with him, of what they heard, exhorting them to be mindful of it, and put it in practise, and one of the company being troubled at the hearing of him to presse such things upon them, told him that he had heard many good Sermons * at St. Peters, but never heard one at the great Conduit before; to whom he replied, [Sirs, are ye troubled to be put in mind of the Word of God, I pray God the time come not when you are in hell, that you wish you had not only practised the Sermons which you heard at St. Peters, but had received good counsel from the Word at the great Conduit also.]

His speaking of the Sermons which he heard.

* The name of the Cathedral.

Thus by his diligent attending upon and carefull applying the means of grace, and Gods blessing upon them, he attained a very great measure of assurance, a kind of Plerophory, such as the Apostle speaks of, (2) 1 Thess. 1. 5. much Assurance: (2) 1 Thess. 1. 5. and (a) Col 2. Full of assurance, of understanding, by which he was carried as with a full saile to holy duties: If we consider the measure and the constancy of it, there be few Christians that have attained so much. Assurance was much in his tongue and heart, and it was that which he earnestly laboured for, and obtained by fervent prayer and diligent use of the means. God gave

His Assurance.

(2) 1 Thess. 1. 5.

(a) Col 2. Full of assurance, of understanding, by which he was carried as with a full saile to holy duties.

(b) Rom. 8. 16. gave him the (b) *Testimony* and (c) *Seal of his Spirit*, and so assured him of his eternal love in Christ, of his adoption and eternal happiness in heaven. God gave it as part of his reward for his sincere and faithful service.

His extraordinary Comforts.

He had sometimes *more then ordinary illapses and incomes of the Spirit* for the strengthening of his assurance: He instance one particular alone; He being at a Sermon, and attending heedfully to those discerning and differencing marks of uprightness which were then laid down, and one mark being more powerfully pressed, and coming fully home to his condition, he being in a deep and serious meditation, and reflecting upon himself, and finding it to be truly in him, it seemed to him, as if one struck him upon the shoulder, encouraging him and saying, Be of good cheer, thou art the man; upon which he had presently such inward joyes and ravishings of Spirit as were unexpressible.

His keeping others to get Assurance.

And as he obtained, so he *carefully kept his assurance* by free trial of himself and his spiritual estate towards God; he had wont to try himself by all the marks of sincerity which he found in the Scriptures, heard in the Ministry of the Word, or read in the writings of godly Divines, and thereby he did clear up his evidences for heaven; and he did not only daily try his estate by some marks, but he kept a narrow watch over his heart and wayes, and so his assurance was preserved. And he kept it a long time together, for 30. years or more: And being asked whether he never met with any temptations of doubting of his estate towards God, he gave this answer, [That he had been and often was sorely assaulted by Satans temptations, which were set against his faith and assurance, and that he had been foiled in respect of the application of some particular promises, but he was not driven from his holdfast of Christ, or from the assurance of his interest in the Covenant of grace, but still he acknowledged, that his assurance and all his ability in spiritual things was *through Christ that strengthened him*, (d) Phil. 4.]

(d) Phil. 4. 13.

His exciting others to get Assurance.

As he had this assurance in himself, so he was very forward to stir up others to get this assurance; there were scarce any that he met with, if he supposed that their faces were heavenward, but he would be questioning with them about their assurance, blaming

blaming them if they did not labor for it, & encouraging them to seek for it. And when some did ask him how they should get it, he gave this answer, [*That they should importunately seek it of God, and not give him any rest untill he granted it unto them; I would* (said he) *lock or bolt my door, and beg it of God, and I would never give him rest untill I had obtained it; and then, that they should daily try themselves by some marks, and three he did often mention as trying himself thereby: 1. A sincere desire to fear the name of God, as* (e) *Nehem. 1. - 2. A sincere endeavour to do the will of God in all things required,* (f) *Psal. 119. 3. A full purpose of heart to cleave to the Lord,* (g) *Act. 11. And these he did not onely speak of, but presse with much earnestnesse, as longing that others should partake of that high priviledge and heavenly gift with himself.*

(e) Nehem. 1.
ult.
(f) Psal. 119.
6.
(g) Act. 11.
23.

From this assurance it was, that he was so fearlesse of death; he knew that death was an enemy, as the Apostle saith, (h) 1 Cor. 15. but that through Christ it was a friend to open the gate to heaven. Whereas death is as Bildad saith, (i) Job 18. *the King of terrors* to flesh and blood: and as (k) one that was led by the light of Nature said, That it was the most terrible of all terrible things; yet he being assured of his interest in Christ, it was not so to him, for he (l) looked upon it as having lost its sting in Christ. He made it so familiar to him by his continual meditating of it, that he was so far from fearing it, that he did delight in the speaking of it, earnestly desired it, and with joy expected it; whereby he discovered his great (m) proficiency in the School of Christ. It was his usual saying, [*That if death were offered on the one hand, and the Kings Crown on the other, he would take the Crown and throw it into the Kennel, and chuse death far above the* (n) *crown;*] for he knew he should be a gainer by it, for he should obtain the crown of life and glory, (o) Jam. 1. 1 Pet. 5. And that he feared not, but rather (p) hoped for death: It appears by this, that when the Plague was very hot in the City, and he being

He feared not Death.
(h) 1 Cor. 15.
26.
(i) Job 18. 14.
N. Annot. in
loc.
(k) Arist. Ethic.
lib. 3. cap. 6.
τοῦ θανάτου
ἐστὶν ὁ φόβος.
(l) Vid. Grym.
Disp. Theol. de
Mortis metu.
(m) Calvin.
Instit. l. 3.
c. 9 §. 5.
(n) The same
spirit breathed
in him, as in
Ignatius the
Martyr.
Καὶ οὗτος ἀποθνήσκει διὰ
τὸ ἵνα ζῇ ἐν Χριστῷ

ὁ βασιλεὺς τῶν θανάτων τῆς γῆς. Ignat. Epist. ad Rom. (o) He had a desire to have dyed for Christ, as Ignatius of old, Ἐβὼν τῇ διὰ Χριστοῦ ἀποθανεῖν ὃ ἡμεῖς ἀπὸς ἀμαρτίας, Ignat. Epist. ad Rom. (p) Jam. 1. 12. 1 Pet. 5. 4.

in the highest place of Authority there at that time, and the poor flocked about his house for relief, though he would not causelessly expose himself to danger; yet being in the discharge of his duty he feared not the plague, but he often professed, [*That if the Plague should (by Gods disposing) seize upon him, he would have kissed and welcom'd it as the Messenger of death;*] Nor was the meditation of death then in his mind onely in times of danger, but at all times, there was not a day when he did not speak of it; and not onely when there was occasion offered of such discourse, but he would take occasion to speak of it; as if he were invited to a Feast, he would tell the Messenger, [*That he would come if he did live so long:*] And when he went out of his house upon publick or private business, he would as it were take a solemn leave of his wife telling her, [*That he knew not whether he should return to his house again.*]

His Meditation of heaven.

(q) Matth. 12. 34.

(r) As Ignatius of old had the name of Jesus so deeply engraven in his heart, that he could not but make frequent mention of it, H. Magd. Cent. 2. c. 10.

(s) Ezek. 32. 8.

(t) 1 Sol. 14. 8 3.

(u) Matth. 13. 43.

2.

His Justice.

* A. C. 1617.

But his mind was not so much upon death as upon heaven (to which he was assured that death would be a passage for him) sure his heart was much in heaven, or heaven was much in his heart, as appears by his frequent discourse of it both day and night; for (q) Matth. 12. *Out of the abundance of the heart the mouth speaketh:* (r) All that knew him (and looked upon him with an unprejudic'd eye) would say, that he was a most heavenly minded man, a man that lived as much in heaven, as most that ever lived upon the earth: When in the night he looked upon those *bright lights of heaven*, (s) Ezek. 32. the firmament adorned with those *stars of light*, (t) Psal. 148. he had wont to raise up his thoughts and his speech much higher, to the glory of the highest heaven, saying, [*If this heaven be so glorious, how doth the heaven above exceed in glory, where God alone shall be the light; and yet the righteous shall shine forth as the Sun in the Kingdom of their Father,*] (u) Matth. 13. These are but some few heads of his Piety, to which much more may be added, and they that knew him will marvel, not that so much is said, but that no more.

2. He was as eminent for Justice, as for Piety; when he was advanced to the chiefest place of Government in the City, to be the * Major of that Honourable Corporation, he was an exemplary

emplary Magistrate, not only in the year of his Majoralty, but ever after so long as he lived; he looked not upon it as a place of honour onely, but as an office of trust, wherein he might honour God, and do Justice to men, and reform those evils which abounded then in that place: He did not glory so much in having the Sword carried before him, (though it were a singular honour to that City, that the *Kings Sword* Henry the should be taken from his side and delivered to the Major to be carried before him, as a signal testimony of his favour, and their loyalty and courage in the insurrection of *Perkin Warbeck*.) as he was desirous to draw forth the sword of Justice ^(*) Rom. 13. against evil doers, and not to hold it in vain, Rom. 13. 4.

He was observed to be one that did impartially administer Justice, and without respect of Persons did punish evil doers, of what quality or condition soever they were that did transgress the Law; whether they were of the City, or strangers that came thither, they should not (if complaint were made to him) escape condigne punishment, such as the Lawes of the Land, or custome of the place did award.

To give but one instance of many; there was a Gentleman of quality (whose name I spare) that was complained of for swearing five Oathes, and other misdemeanors, thereupon Mr. Jurdain sent a Constable with a Warrant to bring him before him; but the Gentleman gave the Constable menacing termes, so that he durst not execute his office, whereupon M. Jurdain sent one Constable more, who brought the Gentleman to him, and he being in his Court when he came, after divers good admonitions given him, and telling him, that though he were never so great a Gentleman, [*That he could no more go to heaven so long as he took such courses, than he could eat that stone,*] (pointing to a great stone in his Court) he required him to pay five shillings for swearing, which he did, as also to give in sureties for his good behaviour; but this the Gentleman refused to do, saying, he was a stranger; thereupon Mr. Jurdain bad the Constables to carry him away to prison, till he should find sureties, which they did, and as he was going into the prison door, he desired to return back again, and he would give baile, which he did; and then ha-

ving received many good instructions. (though he were a man of a very high spirit) gave him many hearty thanks, with promise of amendment for the future.

The *Bridewell* could witness how many disorderly persons were sent thither by his Warrants, more then any other of the Justices of his time.

And the *Stocks and whipping Posts* could testify, what Swearers, Drunkards, unclean Persons, and such like notorious offenders were punished principally by his executing of Justice. And if any of the Offenders, that were liable to the censure and penalty of the Law, desired to be spared, he would tell them, [*Here be my Children whom I dearly love, and if any of them should commit such offences, they should suffer as you must do, and therefore I cannot remit of the penalty of the Law.*]

How fair pretences soever they made, he caused the Law to be executed on them; yea and the more severely because of the greater dishonour that redounded to the name of the holy God thereby.

When some scandalous Offenders, (whose names I omit) for the grosse sin of Uncleanness were accused and questioned before the Court, and some for by-respects did plead for them to have them spared, he desired that the Watchmen that were at the Gates to keep out the Plague (it being a time that the sicknesse was in some neighbouring Townes) should be called home: *for the Plague was in the Guild-Hall of the City*; and he told them, that if they did not execute the Law upon them, he would complain of them to the Councel Table; and thereupon after much contest, there was order taken for their severe and just punishment.

He was very vigilant (especially in his Majoralty, when the Government of the City lay most upon him) both to prevent and remove disorders: so that he would go with the Constaibles in Person to search for idle and disorderly persons on Sabbath dayes at night, and at the end of the Assizes and Sessions, and Fair weeks.

His Zeal
against Swear-
ing,

He did not onely execute Justice, but he shewed himself very zealous therein, and the greatest indignation against those evils whereby God was most highly dishonoured, as swearing
and

and *Sabbath-breaking*; swearing was most odious to him; and had there been a greater penalty then was at that time appointed by the Law of the Land, he would most gladly have inflicted it. But he punishing as many as were brought before him, struck such an awe into most, that some that lived then in the City, and near the place of the greatest concourse of people, the Corn-Market, observed, that they did not hear an oath sworn for many years together.

I have heard it credibly related, that being summoned to appear at the Star-Chamber, for an act of Justice, wherein it was supposed that he went somewhat beyond the strict letter of the Law, (of which I shall hereafter give an account) and being in the presence of some of his Judges, and hearing them to swear divers oaths, he told them, *That they must pay for every oath that they had sworn, or otherwise he would make it further known.*

A notable instance of it.

When he was *Major*, he did much reform the open profaning of the Sabbath; for whereas the Fullers had wont to set their Mills a going on the Sabbath, he put a stop upon them for that whole day, knowing that that day was fully to be dedicated to God and his worship and service; and whereas it was usual to sell fruit and herbs, and other things on the Lords holy day, and Bowling and Cudgel-playing, and other profane pastimes were then much used, by his zeal and vigilancy, and the care of good Officers under him, they were wholly removed, though not without much reluctancy and opposition, and (*) danger at the first; for there were Commotions and Tumults, and great resistance, but by his constant zeal for God and his day, they were suppressed and quell'd.

Against the Profaning of the Sabbath,

* And not onely when he was Major, but ever after being a Justice of Peace; And he continued so for 22. years: he was much employed in the execution of Justice, sometimes the whole day from morning to night; he did not only execute Judgment in the (y) morning (after he had been with God in the mount of heavenly meditation) but all the day

(x) He contended with unreasonable men, as Paul with beasts at Ephesus, 1 Cor. 15. 32. Ignatius was known, and as Ignatius the Martyr from Syria to Rome. Ignat.

Epist. ad Rom. & Epist. ad Tars. Οὐκ ἔστιν ἄλλο.
Justice. (y) Jer. 21. 12.

* His Constancy in the execution of

long.

long, as *Moses* sat to judge the people, and the people stood before

2) *Exod. 18. Moses from Morning to the Evening,* (2) *Exod. 18.*

3. His Mercy in Judgment. He was not for Judgment onely, but for Mercy also, and he shewed mercy to the soules of those that were brought before him as transgressors of the Law, and to be punished according to the Law; for he would labour to convince them of the hainousnesse of their offences, that he might bring them to the sight of their sins, and to repentance for them.

His encouraging of Officers.

He did much encourage the Officers under him to the diligent and faithful discharge of their duty; (and they stood in need of it, meeting with much discouragement from some others) and finding them somewhat backward, through timorousnesse or other by-respects, to execute his Warrants upon men of high place, he would encourage them to be active and forward in doing their duty, and tell them in good earnest, (for that was his usual word) *That if he had as good a Warrant from God, as they had from him to apprehend offenders, if he were required to apprehend the devil himself, he would not be backward to put it in execution.*]

3. His Charity.

3. He was not more famous for Justice, then for Charity, both in his life, and at his death: In his life-time he was a man free-hearted, and open-handed, he was a great friend and Patron of the poor; he was another *Job* in that respect, he could truly say with him, (a) *Job 30. Was not my soul grieved for the poor?* it was no doubt; and the bowels of his compassion did yearn towards them; he was an *Advocate*, and did earnestly plead for them, and especially for Gods poor, honest poor men, whose hearts and faces were set Godward and heavenward, and his hands were very open to relieve them; he did that for them which few others of far greater estate had hearts to do.

His care for the Poor in the time of the Plague.

A. C. 1625.

His Care for the poor was most remarkable in the time of the great Plague in the City (which was 28. years since;) for, in the Majors absence being chosen his Deputy or Lieutenant, he seeing the deplored condition of the City, accepted of it: And then he wrote divers Letters to many Townes in *Devonshire*, and some in *Dorset*, and *Sommersetshire*, and by that means procured divers summes of Moneyes, for the supplying the Wants of the many hundreds of poor that at that time

time were in a very distressed condition; I have it from the relation of one that was a neer neighbour, and diligent observer of his care for the publick good of the City and for the poor, that he had seen morning after morning coming to his door sometimes thirty, sometimes fourty, fifty, or threescore, or more; some wringing their hands, and crying that their husbands were dead; others that their wives were dead, others that their children were dead, and that they had not any thing to bury them: Some again, that their Families were sick, and they had not wherewithal to relieve them: Others, that they had divers Children, but they had no bread, nor money to buy it for them; some cryed for bread, some for Physick, some for shrouds. And he not onely gave them the hearing, but *his bowels yerned towards them, and his hands were stretched out* for their relief: For, standing within his Shop, With his own hands he gave supplies unto them all, and sent them to their homes for the present; and then the next morning there was a renewing of the sad complaints of the poor, and his renewing of his charitable care of them, and so Morning after Morning for near three moneths, untill the Major came into the City.

Besides his great care to supply the wants of the poor that came unto him, he had a *special respect to poor House-keepers and Tradesmen*, such as were ashamed or unwilling to make their poor and sad condition known, and a peculiar care of the Godly poor, concerning whom, he would advise with the Constables and Church-Wardens of every Parish, and according to their need would proportion some relief and help unto them, and send it by the hands of the Constables or Wardens.

And his care for the poor was not onely very great at that extraordinary season, (as their exigents did require) but so long as he continued in the Land of the living; and he was so constantly versed in this great work of Charity, that he did it as it were naturally, as the Apostle speaks of Timothy, (6) *(b) Phil. 2. 10. Irrogas.*

But though he did well, yet he heard ill for this, and it was by some cast in his teeth that he made beggars: And when he

His care for poor House-keepers.

His constant care for the poor.

(b) Phil. 2. 10. Irrogas.

An A person cast upon him wip'd off.

he was asked by a man of place and estate, what he would give to keep the poor from begging; (supposing that he would not be so forward therein as he was in relieving them) he freely offered a great part of his estate, on condition that the other would do the like; but he could not obtain that of him to follow him.

His Hospitality.

(c) Job 31.17.

(d) Heb. 13.2.

He was given much to Hospitality, he did not love to eat his morsels alone by himself, as (c) Job 31. he did well remember the Apostles direction, (d) Heb. 13. *Be not forgetful to entertain strangers, he was most loving and friendly to them, and such especially as did suffer for their conscience sake; as those godly Ministers that were silenced for Non-conformity (although his judgment was in a good measure satisfied in that point) to him they did continually resort, and by him were kindly entertained; So that by the profaner sort, he was cryed out upon as the Arch-Puritan; and by those that took Religion to heart, honoured with the title of *Gaius mine hoste, and of the whole Church*, (e) Rom. 16. And he is much commended for his hospitality, (if it be the same *Gaius* as it seems to be) (f) 3 Joh. 5.6. *Beloved thou doest faithfully, whatsoever thou doest to the brethren (thy neighbour Christians) and to strangers which have borne witness of thy charity before the Church.**

(e) Rom. 16. 23.

N. Annot. in loc.

(f) 3 Joh. 5.6.

The Legacies in his Will.

But if we consider his last Will or Testament, we shall see very rare and unparallel'd acts of Charity: As he gave one third part of his temporal estate to his Wife, and another third part to his Children; (according to the custome of the City) so out of the other third part he left very large Legacies, especially to the poor: I shall omit many Legacies given to Ministers and others, and point at some more remarkable; I will deliver it in the words of his Will, [*First I give to all the poor of this City and County that have pay of Parishes, and also those which dwell in* (g) *Almes-houses, I give five shillings to each to be paid at my burial; I give to one hundred poor people more ten shillings to each, to be given to such as my Overseers shall think to have most need, the honest poor to be chiefly looked unto. Also I give to the poor of Lyme where I was born, and to the poor of Garnsey where I was new-born, five pounds to each place:* (which

(g) There were seven or eight of them.

(which accordingly was done by those Overseers) *Also I for-* (b) These
give all the moneys owing to me, if it be under the (h) value of twen- smaller sums
ty shillings each.] And after in a Postscript [*Also my Will is,* to the poor
and I give now more to fifty poor people of this City and County, by were very ma-
twenty shillings to each by my Overseers, or most part of them.] ny.
 Thus out of that estate which God had given him, he gave
 again by way of gratitude to God, I mean to the poor, who
 are Gods Receivers: God gave him and left him a competent
 estate, (after his many and great losses) and which was more,
 he gave him an heart to honour (i) him with his substance, and (i) Prov. 3.9.
 to lay it forth as it became a faithful Steward, in the service.
 and for the honour of his Lord who had intrusted him with
 it.

I know that some do wonder, and others sharply censure him Apology for
 for his extraordinary charity and liberality, and especially for his Charity.
 that he left no greater portion of his estate to his Wife; but
 this may be said in his defence, That the streight and close
 hearts of men are not a fit measure to measure his large heart
 by: And besides, God had opened his hand, and given very
 liberally to him blessings spiritual and temporal; and especi-
 ally spiritual, the graces and comforts of his Spirit: and he
 having so sweet a Communion with God above most other
 men, what mervail if he did more for God then other men?
 And concerning his Wife, as he left her the third part of his
 estate, so likewise Executrix of his Will, and there had much
 more come unto her then did, had not some debts (which he
 accounted good) failed and come short of his and her ex-
 pectation: besides, he did assure himself, that her (k) Brother (k) Sir Simon
 then living, a man of great estate, would be ready to supply Baskerville.
 any of her wants.

Thus you have seen what he did for God; and we are next to
 consider what God did for him. Besides all those graces which What God did
 were eminently in him, whereby he was enabled to act so for him.
 zealously and vigorously for God, which were the free gift
 of God, and that Assurance which he had, which was a part
 of his reward; The Lord advanced him from a mean and low
 estate, to the highest place of dignity in the City; his beginning
 was but small, as appears by his answer to those that threatned

to follow him with Suits, that they would not leave him worth a groat; he chearfully replied, [*That he should be then but two pence poorer then when he came first to Exeter, for he brought but six pence with him thither:*] And yet, by Gods blessing on his labours, he got a competent and comfortable estate, whereby he did maintain a large Family of Children and Servants, kept hospitality, was liberal to the poor, and open-handed to any pious use, more then those that had far greater estates: but when he had the greatest temporal estate, he set no high estimate upon these fading perishing things, he set them not up in his heart (as the men of the World use to do) but trod them under his feet; and he did usually set them very low in his ordinary discourse, and especially when he was speaking of heaven and heavenly things: And yet he did not forget to acknowledge Gods goodnesse in bestowing any of these outward things upon him; He found by experience the *uncertainty of riches*, (l) 1 Tim. 6. and that they had wings and would fly away, (m) Prov. 23. but he did not run after them, crying, as they that use to set their hearts upon them, but saw Gods (n) hand in taking as in giving, and so was quiet and content, having experimentally learned in a good measure that great and difficult lesson, *to be content in any estate*, (o) Phil. 4. by vicissitudes and changes of estates God did exercise his faith and patience, and Contentation.

Having passed through the several Offices, he ascended at last to the highest place of honour in the City, to be *Major* there, wherein (as hath been said) he demeaned himself as it became a *Christian Magistrate*, and his ambition therein was highly to honour God who had honoured him. And afterwards he was chosen to be a *Burgesse* for the Parliament, wherein his zeal for God, and against the corruptions of the times was abundantly manifested. He was a great stickler to have the Bill passed for the punishment of Adultery with death; but those times would not bear it, some of the Law-makers knew some special reason for it.

God did not only advance him to places of dignity and honour in the eye of the world, but gave him an *high place in the hearts of his people*; and if it be true which the (p) *Moralist*

notes,

(l) 1 Tim. 6.

27.

(m) Prov. 23.

5.

(n) Job 1. 21.

(o) Phil. 4. 11.

et cetera.

His advancement to the
Majoralty.

Burgesse of
Parliament.

His honour in
the hearts of
Good men.

(p) *Arist. Ethic.*

l. 1. c. 5.

notes, that honour is in the Person honouring; then he being advanced in the hearts of men, (as he was especially in the hearts of good men) he was highly honoured, and therein God made good his promise to him, (q) 1 Sam. 2. *Such as (q) 1 Sam. 2. honour me: I will honour.* And his name was very precious in the sight of those that knew his worth, while he lived, and since his death.

I acknowledge that he was a by-word to many, and that his name was taken up by way of reproach, but they were such as were upbraided, and reproved by his holy and gracious conversation, and reproved by his holy and gracious conversation, and he knew that his Lord and Master did suffer much more in this kind, that this was a chip of that crosse which he must and was willing to bear, and he was well content to drink of this bitter cup after his Master, and with him he did despise that shame (r) which the men of the world cast upon him, nay (r) Heb. 12. 2. accounted it his honour to suffer shame for the name of Christ, as the Apostles did, (s) Act. 5. But some brought shame upon themselves, that thought to cast contempt and scorn upon him: Among other instances this one was remarkable, That being chosen Burgesse for the Parliament, not without much opposition, and going up to London to clear his Election, at which time there was an accusation sent up against him by a man of no mean place and power, That he was the * host of the Schismaticks. It was presumed by some that he would be sent back with disgrace. And therefore there was a Sermon prepared by one to jeer him at his return, this being the text, (t) Psal. 114. 5. *What ailed thee—thou Jordan, that thou wast driven back?* (Thus men of profane spirits will dare to make the Sacred Word of God to serve their own base ends and lusts,) but Mr. Jurdain was confirmed in his place to which he was chosen; and so shame was cast into the face of the prophane scorner, and the Sermon, or invective rather, became abortive.

And as he stood up for God, so God did stand by him, and assist him, and carry him through many troubles and dangers that did threaten, and even compass him about. One act of Gods Providence among others was most notable, in God standing by him in his troubles.

delivering him out of his troubles. He having done an act of Justice in punishing an unclean Person (whose offence was aggravated by some heinous circumstances) being moved with indignation against the offence, he went (it seems) besides the Letter of the Law in some circumstance. And thereupon some friends of the Person punished (being stirred up with indignation for the disgrace that reflected upon them, more then for the dishonour done to God, and the foul blot that was cast upon Religion) did resolve to prosecute him to the uttermost for it, and they put him to great charge and trouble. When the matter came to a final decision in the Star-Chamber, it was much feared by many of his friends and through the boasting of his Adversaries, that some heavy censure should have been passed upon him to his crushing and undoing; and when friends failed him on earth, he flees to heaven for succour and defence, he cried to God in *David's* words, (u) Psal. 22. *Be not far from me, O Lord, for trouble is neer, for there is none to help; and O my strength, haste thou to help me:* And he set apart an Evening, and a great part of the night, for *fasting and Prayer*, that he might engage God on his side, who had the hearts of all men, even the greatest in his hand to turn them as he pleased, (w) Prov. 21. And behold the next morning a real and gracious answer from heaven, he was acquitted and commended by the Lord Keeper, and God stirred up the hearts of divers of that high Arbitrary Court to speak in his behalf; *Thus the Lord was a very present help in trouble to him*, (x) Psal. 46. And after that he was freed and came home, he piled up the books and papers of all the proceedings in that vexatious businesse, under his Cupboard in his Parlour, which was the place to which he did usually resort: (and where he had that daily sweet heavenly Communion with God forementioned.) And being asked the reason why he left so many papers and books to lye in that manner; his answer was, [*These I keep in my sight as memorials and Monuments of Gods mercy in freeing me from my troubles.*]

These are the principal things that came within mine observation, or notice from others that well knew this Saint of God, so eminent for *Piety, Justice, and Charity*, and zealous in all,

(u) Psal. 22.

11.

Verf. 19.

(w) Prov. 21.

1.

(x) Psal. 46. 1.

all, in the general course of his conversation: Many particulars have been omitted, but by that little which hath been said, you may (y) ghesse at the great worth of this holy man.

(y) *Ex pede
Herculem. A.
Gell. Noſt.
Att. l. 1. c. 1.
His Sickneſſe.*

I come now to the last *act of his life, his ſickneſſe, and the period of that, his death*: In his ſickneſſe which was very painful, he being ſorely afflicted with the Stone and the Cholicke, he manifeſted more then ordinary Patience, not opening his mouth in any word that might ſavour of any repining or discontent at his preſent condition, but meekly and patiently ſubmitting to Gods afflicting hand, and waiting for his long expected and deſired diſſolution: He did then much *act faith in Jeſus Chriſt* and his gracious Promiſes, and his *affurance remained unſhaken*, though Satan was then buſie with him by his temptations; but *being ſtrong in the Lord, and in the power of his might*, he did reſiſt him: Some of his neareſt friends, that obſerved his confident affurance in the courſe of his life, of his happy eſtate in heaven after death, did ſuppoſe that Satan would have ſet upon him with ſo much violence as to have ſhaken his affurance, and, no doubt, he had will enough to do it, but God, who had him in his chain, would not permit him to do it; but he went out of the world as a *Conquerour* out of the field, being victorious through Chriſt over all his ſpiritual enemies. I may not omit one particular in his ſickneſſe, which was, his taking all occaſions of exhorting and encouraging others to conſtancy in the faith, zeal for God, and making ſure of heaven; and his ſpirits beginning to fail him, he would ſay, [*I cannot ſpeak much more to you now, remember what you have heard from me in my health;*] And he was willing to incite others that were abſent to the diſcharge of their duties; He inſtance onely one particular, that the *Major of the City*, that then was, ſending to viſit him, he called the Meſſenger unto him, and ſaid, [*Remember me to Mr. Mayor, and tell him from me, that he have a ſpecial care of theſe three things; To do Juſtice, to provide carefully for the poor, and to make ſure of heaven;*] His gracious ſpeeches in the time of his ſickneſſe were many, and more then I can, or were fit here to expreſſe.

His patience.

His Faith and
Affurance.

His Exhorta-
tions to others.

Having fought the good fight of faith and finiſhed his courſe, he
ſweetly

His Death.

sweetly and quietly resigned up his soul into the hands of his blessed Saviour and Redeemer; He departed this life July 15th. 1640. being the Christian Sabbath, *The Sabbath was his delight on earth, and on that day God gave him to enjoy an Eternal Sabbath with him in heaven: As he had sweet Communion with God in the use of Ordinances for many years on that day, so he went to enjoy an immediate Communion with God on that holy day: And after all his labours he entered into rest, that glorious rest in heaven,* (2) Heb. 4. His departure hence was in the 79. year of his age. and, according to his account for the new birth, in the 65th. year, for so long he reckoned since the time of his effectual Calling. His Funeral being kept some few daies after, there hath not been any man known to be more lamented then he, the losse being so great not to the City alone, but to all these Western parts, the influence of his example as a zealous Magistrate and Christian reaching far and neer.

I will conclude this Story of his Life and Death with that (a) Act. 13. 36. which was the text of his Funeral Sermon, (a) (Omitting only the name of David) Act. 13. *After he had served his own generation by the will of God he fell on sleep; He sleeps in the Lord, and will rise gloriously in the Morning of the Resurrection,* (b) Psal. 17. and (c) Psal. 49.

(b) Psal. 17. *ult.*
(c) Psal. 49. 14. * But though he sleeps the sleep of death, yet, *being dead with Abel he yet speaketh,* (d) Heb. 11. His zealous conversation speaketh zeal and fervency to this Laodicean and luke-warm generation, and bespeaks all Christian Magistrates, especially those of that City where he lived, and all the Saints in all places to imitate his Piety, Justice, Charity, and all those graces which did shine forth in his holy and gracious conversation. He shut up all with that voyce from Heaven, Revel. 14. 13. *Blessed are the dead which dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.*

FINIS.

